

K. Cato *1144 K 22*
THE TENDENCIES
OF THE
FOUNDLING HOSPITAL
IN ITS
PRESENT EXTENT
CONSIDERED

In several Views, just as they occur *en passant* in a
lax Epistolary Address, attempting

- To preserve the *Lives of Bastard Infants*;
- To continue the *Custom of Matrimony*;
- To strengthen the Community, in its *Population*, — and
To better it in its *Industry*, — in its *Trade*, — in its *Opulence*, &c.
—and, *most* of all, in, what shou'd *most* be regarded, its
MORALS.

In several Letters to a SENATOR.

PART I. *12 Feb 11*

Monstrum, horrendum, informe, ingens —

VIRG.

—— *Mole ruit sua.*

HOR.

Wo unto them that call *Evil* GOOD.

O. T.

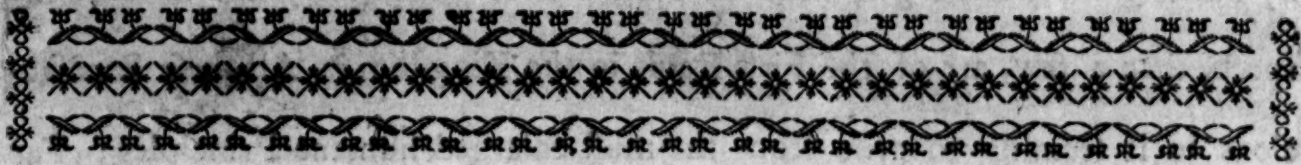
L O N D O N :

Printed for Private use, M. DCC. LX.

10


THE Reader will observe that the Abbreviation
F. H. signifies *Foundling Hospital*





Introduction to the ensuing Letters.

S I R,

N the FOUNDLING HOSPITAL's being declared open for the Reception of ALL Children under the Age of Twelve Months; some of the thoughts which immediately occur'd to me in the House, and which I presently afterwards, communicated to you merely for your own use, without any intention to Publish them, are here Publish'd. The rest wil follow in obedience to your own and others repeated requests; Should they prove the Necessity of reducing that Hospital to its Primitive Design, or give birth to Reasons for its *Present Extension*, more satisfactory than any that have hitherto appeared against it, — or shou'd they lead our Superiors to think of a more Effectual Expedient to prevent those growing Evils which this Corporation was Originally intended to prevent, — any such End, if attain'd to, wil be agreeable. But *before* that attainment, this way to it at first wil not appear so. For,

What way to it can be more disagreeable, or at first sight *appear* more so, than this of Seeming to attack a Charitable Institution, Graciously Incorporated by *Charter* from the best of *Kings*, Liberally Aided, even during this Expensive War by the best of Parliaments, and Generously Patroniz'd, for many Years past,

B

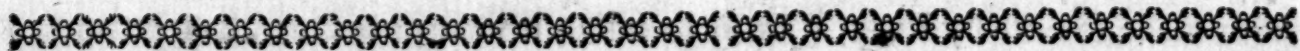
by

by other great Personages, who have the best of Characters, and in more respects than a few, are of the First Rank in the Kingdom? All these Benefactions to it seeming to arise from the most enlarged humane Principles; Far be it from me not to admire the Greatness, as well as Goodness of the Design, or not to revere such Divine Souls, as gave Rise to it in the leading Benefactors.

But the Design is one thing, the Plan of it another. A Plan which may *Prima facie* appear to be an Utility to *Individuals*, may in fact *be*, and on a nearer and deeper inspection by Experience &c. may *appear* to be, a Detriment to the Public, a Detriment unforeseen even to those very Individuals.— In a *short* View of it, It may Promise to remove Grievances, such as attend both; while in a *farther* View of it, It may shew that the very Method it takes to remove them may, in the *End*, (and perhaps even in the way to that End,) Create *more* and *greater* Grievances to Both than those it means to remove; and under the Name of Charity to the Poor, may turn out, at the long Run, to be, not only, no Charity, but *Cruelty* to the Poor,—to the Government,—and to the whole Community.

In this light Sir, I see the rectitude of your Opposition to a Scheme which has as yet such a Number of the Higher Powers to defend it; Against whom, take this comfort, That *Defendit Numerus*, is a Defense not to be trusted to long under Free Governments, such as *ENGLAND* is Blessed with; where Truth, however born down by the weight of *Numbers* for a while, wil by its

own weight shake off that other by degrees, and find Advocates it had not at first; find them by a Passage freer here than in other Kingdoms to the Examining and Discerning Few: and those Few wil, by that very Freedom daily grow *more and more*, so as to become Gradually more and more near surmounting the Many, who on such great Subjects as this, and even on infinitely greater than this, choose to think by the Rule of Current præconceiv'd Opinions and Prejudices, and in the beguiling common Track of Popularity, Preferably to that of Private Judgement, and Singularity Grounded on rational Inquiry. On the Authority of which Private Judgement and Singularity of mine, thus Grounded, and countenanc'd by your own, I now venture to declare my Sentiments, with the Freedom of an *Englishman*: yet not without the Humility which becomes *such* an opponent to a Cause which has such Grandees to support it. However little Strength the Opposition may acquire from my Hands, yours wil Greaten it, and make *Truth* shine forth with all the Power, and Prævalency of Truth, suitably to this its known Character, *Magna est Veritas et prævalebit.*



LETTER I.

EVEN in Unchristian Nations, rare, exceedingly rare are the instances of Parents so destitute of the Parental *ᾠδὴν* as Spontaneously to desert, or Spontaneously to suffer themselves, to be Deserted by their own Young.

The

The very Brutes in General manifest great tenderness, great Concern for, and an inviolably close Parental Adherence to theirs : And in a Christian Nation, those Parents must be wretchedly alienated, not only from Christianity, but from Nature itself, who can even Voluntarily, even Cordially, expose their poor helpless Infants, to additional Helplessness, to all the Rigors of Desolateness, of ungratify'd Hunger, and Thirst, of Cold and Nakedness, and of other Gradual fatal Adversities.

F E W are they, who can be easy in the Thoughts of *any* Body's being a *Willing* Instrument, tho' only thus *indirectly*, of murdering *any* Body's, (suppose only a Stranger's,) innocent Babe. Even Warriors can be so but *seemingly*.

F E W E R surely are they, who are such Monsters in Nature, as in the midst of Sanity, to become *Deliberately*, the *direct* Executioners of their *own* Infant-Offspring.—But tho' 'tis deniable that there are *many* such Human, and even Christian Monsters ; Yet, that there are *none*, is equally deniable. For, as some have been made so even by Piety, (*falsely* so call'd, it being not Piety, but Infanity,) so Others have been made so merely by Fear of Ignominy : for after secretly giving way to the Infamous carnal Delinquency arising from lustful Desires, unchecked by Dread of Guilt and of Evil Consequences, such as at the time of that delinquency were remote, unfelt, and unseen, It cannot be deny'd, that when those evil Consequences draw near, and appear alive, and visible to the Delinquents, Instances there are, of the Guilty's recurring secretly to this other Guilt,

more

more shocking, therefore less common than the prior one, as a Cover to the Infamy of the prior one. And chiefly to stop the Career of such a Horrid Guilt, was the FOUNDLING HOSPITAL so providently Erected, so speedily Incorporated, so encouragingly Endow'd.

I N the Course of Years last past, even since the introduction of this Scheme to prevent such numerous Murders of young Innocents as 'twas design'd to prevent, we find what numerous ones are committed stil: Are there not as Many *apparently* as before? In the Course of Inquiry, may I not offer an Argument to prove there are a great many *more*? at least that the number of *unnatural præcipitate Deaths* of Infants, apparently occasion'd by the Execution of this Scheme, is apparently greater than the number of *Murders* or of *unnatural Præcipitate Deaths* which are apparently prevented by it. And the *unnatural præcipitate Deaths* apparently occasion'd by the Execution of it are so circumstantiated, as to admit of Debate (many wil say of *no* Debate,) whether in *foro conscientie* they are not *Murders*. [A]

Be that as it wil, As by a Plurality of thus Occasion'd *Unnatural Præcipitate Deaths* of Infants, the Community sustains the same Loss of Lives, which it would sustain by the same Plurality of *Murder'd Infants*, It follows that the present *F. H's* * Plan of Extension, by not *apparently* Diminishing, but even thus *apparently* Multiplying the Number of those *Præcipitate, Unnatural Deaths* of *illegitimate* Children, and Occasioning moreover a Greater Number than before

C

of

[A] Vid. a Note in P. 10.

* *F. H.* Constantly signifies FOUNDLING HOSPITAL.

of Præcipitate Unnatural Deaths of even *Legitimate* Children, makes even the *strongest* Argument which has been alleged F O R that Extension, to militate A G A I N S T it. And as it thus Defeats the great good End, and withall commits more of what Candor calls Destructions, (commonly call'd Murders,) than that of Defeating the great good End for which professedly it was set on foot in favor of Bastardy, It hereby superabundantly furnishes its *own* Plea for its own Defeat.

For *argumenti gratia*, suppose this Arithmetic of mine to be wrong, and that since the Increase of the *F. H.* Plan, there is no *Increase* in the number of *Murder'd Infants*, yet since at least *as great* a Number of those *Murders* as before, for ought appears, still exists, (no Decrease in that Number being perceptible even after those largely increas'd Missions which have been of Infants yearly to this Refuge for them, Missions that promis'd a very large Decrease proportionably in the Number of Murder'd Infants, such a large one as should be very perceptible long before now,) Does not this sufficiently demonstrate that the one great Evil which this enlarged Plan of the *F. H.* intended to prevent, is found still to *exist*, at least, if not to *increase*?

A N D as it is thus demonstrated that this new enlarged Scheme for the Prevention of Evil, does not, after such a sufficient Experience of it, perceptibly *Prevent* this One Great Evil it meant primarily to Prevent, So it will be worth while to inquire, whether, it is not equally Demonstrable that the same Scheme has a tendency to *Promote* other great Social Evils; — v. g. I. To

I. To Incourage, and so to Promote, *Fornication*; and a General inordinate Carnality of Manners; and all the Social Evils resulting from that Incouragement.

II. To *Discourage* the Useful State of Matrimony, and so to Promote all the Social Evils to be dreaded from that Discouragement.

III. To stagnate Industry; And so to promote all the Social Evils which the State, the King, the Church, the whole Community is threatened with from such a Stagnation; v. g. Injury to Trade, to Agriculture, to Oeconomy, to Morals, &c. which Last article of Injury shou'd have been named as the First; and is an article interwoven with each of the 2 former Heads, as wel as with this.

LASTLY How it tends to load the Government, with a very great part of the whole Nation's Poor Rates; And in a Manner which while it carries the Face of Relieving the Nation, *i. e.* Every Parish in it, gives it no Relief, but only the Face of it: And even this only for a *while*; the Parochial Sufferings by it being such as, tho' unseen at first, will be *presently* seen; and seen *nearly*; for 'tis not merely in a distant View, but in a *near* one, that this Manner when compared with the Common Parochial one, of providing for the Parochial Poor, be the Common one ever so uneligible,—appears to be stil *more* uneligible, and to be very improvident; improvident not merely to the Poor, but to the Parish;

since

since the Burden it has now in its *Paupers*, (a Burden which almost every Parish complains of as a heavy one,) wil, according to my Idea of the *F. H.* Charity, become heavier eventually by *this way* of rendering it lighter; — heavier to a degree which, when it shews itself *Ultimately*, wil be very alarming — And that this Ideal tendency of that Charity in its attempted Extension, is not merely Ideal, may be made to appear in some subsequent Letters from

November 30th. 1759.

S I R,

Yours, &c

T A N T U M.

P. 7. §. 2. [A] THE Manner of sending Infants from the Country &c. to the *F. H.* at *London* since its Extension, (viz.) by Waggon, Carts, Higgler and uncompassionate careless persons, with a view to convey them by the cheapest Vehicles, has been very Destructive to many of those Babes, through want of the Natural Succour necessary to their Infant Tendernefs. v. g. Has it not in a Great and Honourable House been publickly asserted that one man who had the Charge of five Babes in Baskets, happen'd in his Journey to get overmuch Liquor, to lie all night asleep upon a Common, and to find in the morning three of his five Children he had in Charge, actually Dead?

HAS it not in the same Great Assembly been moreover publickly aver'd that of 8 Babe^s brought up out of the Country for the *F. H.* at one time in a Waggon, 7 Died before it reached *London*, — the only one that lived owing its life to this circumstance, viz. that it had a Mother so Maternally loath to part with it and commit it alone to the Carrier, that she went up on foot along with the Carrier, purely that every Now and Then she might give it the breast, and watch, and supply its other Needs occasionally &c. keeping pace with the Waggon all the way, for that purpose?

REPORTS are current of many other præcipitate Deaths of Infants, occasion'd by the like Means in their way to that Hospital. No wonder, when they are carried only as Luggage.

With which kind of Luggage in two Panniers, a Man on Horseback going to *London*, was overtaken at *Highgate*; and being ask'd there what he had in his Panniers, answer'd, "I have two Children in Each; I brought them from *Yorkshire* for the *F. H.* and used to have Eight Guineas a Trip: but lately another Man has set up against me, Which has lower'd my price."

S I R,

LETTER II.

S I R,

I Begin this 2d. Letter with what I have to offer chiefly in pointing out the 1st. of the 4 Social Evil Tendencies of the *F. H's* Extended Plan, which are stated in the Close of the Former Address: All which 4, particularly the 3 first, are so relative to each other, that no wonder if the Observations and Arguments under *Any One* of them All shal intermix with, and invade the place of such as in strictness of Method shou'd belong to *One* of the others, every such Intermixture and Invasion being incident to the Liberties of an Address entirely *Epistolary*; such as you know this was in its first Form, that of a *private* Letter to you. In which private one I undertook to inquire

I. Whether the *F. H.* in the present Extended Plan of it, has not a Tendency to *incourage* and so to *promote* the Sin of CONCUBINAGE, and a GENERAL INORDINATE CARNALITY OF MANNERS, — and *All the Social Evils resulting from that Incouragement.*

OUR Ancestors had, no doubt, a *Political* as well as a Religious view, in annexing *Public Penances* to Fornication, &c. and thereby exposing the Delinquents to *Public Ignominy*. — Which Discipline indeed, Executed in that

D

Commutative,

Commutative, evasive, unrighteous, Sham-manner wherein it is *commonly* Executed, is made *Nothing* at all of, Nothing but a matter of *filthy Lucre* to little Law—Pettifoggers. But that Execution, if conducted *impartially*, and with *strict Fidelity*, might to *Each* of the two Sexes (*i. e.* to such of Each as it means Good to, it might,) probably contribute a Great Deal of Good: To the *Woman*, by preserving to *her*, thro' the Guardianship of Fear, an habitual Gravity of Manners, Evidenced by a Chaste, Timid, unaffectedly *Forbidding* Deportment; To the *Man* too, by her thus kindling in *him*, a Habit of *Virtuous* Passions, in lieu of the *Vicious* ones, when the Gratification of Lust cou'd find no safe, easy, and reputable recourse but to the *Legal*, and thereby *innocent* means of that Gratification; Hence would he be naturally prompted to the most comfortable, and most useful of all Social States, that of Matrimony; Prompted to it by *new* Fire for the Female, arising to him from the Virtue of her amiably conducted, decent *Forbiddingness*, and from his own Admiration of it.

Thus to all the Enjoyments given by an union of the two Sexes, that of their mutual conscious Innocence would be added, so as to be a *Whet* to them all,—that which in Ethics is call'd *Continency*; a Virtue so corrective to an adulterated Nature, and withall so Absolutely, so Essentially necessary to the Wel-being, and even to the Support of a State, that a celebrated *French* author the *Baron de Montesquieu*, his *L'Esprit d'Loix*, speaks thus of it, “ So many are the Evils and Imperfections which attend the Loss of Virtue in Women (*i. e.* of *Continency*,) “ and so greatly are Female minds depraved when this principal Guard is “ removed

“ removed, that in a popular State *Public Incontinency* may be consider’d as the
“ *last of Miseries, and as a certain Fore-runner of a Change in the Constitution.*
“ Hence it is that the Sage Legislators of Republican States have always requir’d
“ in Women a particular Gravity of Manners.” — They branded, not only
every vitious Deviation from it, but, every gross *seemingness* of such a Deviation.

THOSE Lawgivers thought the Guardianship of Female Chastity so
necessary, that for the very *Appearance* in Public of what they deem’d criminal
Lust, the public *Stigma* was PROSCRIPTION.

But this *F. H.* by being made, thro’ the Legal licentious Latitude contended
for, a legal licentious Asylum for every Bastard (of every Whore, and of every
Whoremonger,) under the Name of a *Foundling*, even where, not One of them
All is a Foundling, favours of quite another Spirit than That of the Legislators
I have mention’d, this other evidently tending to conceal and protect from Pub-
lic Infamy those who ought rather to be exposed to it, (agreeably to *modern*
Reason as well as to the *antient* one of those rational Legislators,) — exposed as
Examples in *Terrorem*. For Stigmatizing the Guilty, at least by pænal Publicati-
on,—always properly adapted, and properly diversify’d, and *sometimes*, (v. g. in
Cases *extraordinary*, deserving the Diocesan’s, or Archdeacon’s, or another
proper Judge’s private Direction, for great mitigation,) greatly mitigated, —
yet so as *very rarely* to be *near* being nullify’d, or even seemingly nullify’d, —
may be a *proper* Medium for Deterring many from scandalous Guilt, and for
checking the Growth of it, by taking away a *Material Instrument* of that Growth,
namely

namely this, (*viz.*) the Guilty's passing, thro' Darkneſs and low Art, (tho' ever ſo deſerving of public Notice,) — ſcandalouſly *Unnoticed by the Public*, all ſuch Darkneſs and *low Art* being eaſily found by a *proper Application* to ſome Dark, *low Attorney*, ſuch as is better qualify'd than a *higher* for ſuch *low Work*, and always knows how and where to find himſelf Tools.

OBJ.] W I L it be urged that any ſuch ſevere public *Stigmata* on Fornicators, &c. as the Antient Proſcriptions, if now adopted in thoſe few Caſes wherein they could operate at all *in Terrorem*, would operate *too much*; and might ſwell the Terror to too great an Extreme, ſuch as might beget a greater, that of tempting the Female Criminal, when become ſo, to think with *leſs* Fear than ſhe ſhou'd, of that After-Crime which the Advocates for this Hoſpital ſeemingly think of with *more* than they ſhould; and ſuch a Temptation might induce her at laſt to venture even upon that After-Crime and its Secreſy, as 2 likely joint Cloaks to ſecret the Former?

1. A N S.] W I T H any ſuch Objector I agree, that *ſtrictum Jus*, executed on the Female-Criminal referr'd to, as often as it amounts to great ſeeming *Severity*, even when that Severity ſeems greatly *neceſſary*, ſhould nevertheless, with an Eye to the Danger this O B J. alleges, have *Prudence* equally great interwoven with it, ſuch as may probably prevent the Community's ſuffering even more from a licentious, or *ſeemingly* licentious Severity, than it probably wou'd from a licentious Benignity.

AFTER

AFTER such a Crime of this Kind as deserves greatly to be Branded, To multiply the Brands upon it with other Pænalties so *immoderately*, as to render them intolerably *Many*, or To *magnify* even *One* of them so over-sufficiently as to render it intolerably *Great*, might in the Execution, so over-load the young Female Delinquent with Ignominy &c, as to over-load her, *before* that Execution, with the Fears of it; Fears even to such a degree, that In order to get rid of this Load, and to avoid such Pænal Ignominy, she and every similar young Criminal might, after committing the Crime, be tempted to secret it even by the more criminal Enormity, that of Murder, as a cover to it; an Enormity so Shocking to Flesh and Blood, that even Humanity it self wou'd cease to be it self if it shou'd not countenance to the Utmost the most *promising* and the most *innocent* Scheme that can be found, whensoever it shal be *certainly* found, to prevent it.

But thence surely nothing can be concluded in favor of *such* a F. H. Scheme for preventing it, as causes Both the 2 Fornicating Criminals to be Exempted from all Punishment,—nay, not only Exempted by it from Punishment, but *Protected* by it,—and not only thus Exempted and Protected by it, but in its Bounty to their Bastard Infant produced to that Hospital, Rewarded by it,—And in its Bounty moreover to *every* such new Bastard Infant as they shal Produce afterwards, Rewarded anew, *toties quoties*.

By all which Evil Exemptions, Evil Protections, and Evil Rewards of Evil, so Bountifully given by this Hospital, in this its Extent to All Whores, to All

Whore-masters, and to All living Infant-Bastards, Is not this Good Hospital, if perpetuated in this its exorbitant Latitude, a Good *falsely* so call'd? a Good which, in all its adhæring Evil Tendencies, and in all its threaten'd Evil Consequences, is an Evil greatly out-weighing THAT which it was design'd to outweigh;—a Good carrying in its Bowels a whole *Army* of Evils;—such as you'll read of in the Sequel,—such as, wheresoever they are, are of the same ugly Complexion with those, and import the same Dangers, the same Horrors with those, which are graphically describ'd by, and were most industriously avoided by, antient wise Statesmen;—the same Evils which *wil* be, and which will be finally *found* to be, finally *acknowledged* to be, *far* more malignant, *far* more *depopulating* to the Community, *far* more *demonstrably* so, than that other *single* Extreme, that Ideal one against which this *F. H.* Plan was design'd to be a Guard; a Guard, such as at a *constant*, vast, *certain* Expense to the Public, is now set on foot, and pointed *constantly* against a *thus uncertain* Event, that of a Whore's Murdering her Infant. Of which Event, if it be true from the Observations of Any, that it has happen'd *rarely* since this *F. H.* Scheme for preventing it was set on foot, Withall it is equally true, from the Observations of Others, that it happen'd *no less rarely before*;—tho' guarded against now by this new Provision, thus *expensively*, thus *constantly*, as if that Murderous Event were a *certain* One, and had happen'd *constantly* before, —or as if the *F. H.*'s Certainty if it had it, of Saving the little Lives of a Few, while far short of the Years of Utility to the Public, or to Relations, or to Themselves, or of losing any thing *incomparably* valuable to Themselves by losing those *Infant* Lives, (while so *certain* of an *Eternally Happy Life* immediately in Exchange,)

Exchange,) shou'd, as it must by the Expedient propos'd, take place of a *Certainty* (such as appears above, and wil appear farther in the Sequel,) abundantly more material, of *losing* by that very Expedient, (along with the *Morals* of the Nation in General,) an infinitely superior Number of Lives grown up to the Age of Utility, and of such an Utility as perhaps those *Infant* Lives even by being spun to Maturity or to the Utmost of their *Natural* course, might never attain to.

In short, the first Maxims of Government, the first of Nature too as wel as of Government, wil inform the Public *Which* of the two Expedients now under Comparifon as Provisions for *Public* Good shou'd give way to the other ; Surely not *That* I contend for, That which, besides the large Provision it makes, such as the Other does not, for the Good of the *whole* Community at large in Interests the dearest and most Important to the Whole, does moreover (as in the course of these Letters 'twil be shewn that it does,) in that very Provision preserve the *Spirit* of that other Good, that particular One, that inferior One, that almost *sole* One, at least the *chief* One, which the other Expedient professedly provides for.

N O W then, Is the guilty Mother of a Bastard Infant in Danger of being Tempted by the Motive I have mention'd to hide that Infant of her's under a *Murderous Cover*, that by means of that Cover she may escape what she dreads from the pænal Consequences of a discover'd Bastardy ? — In order then to secure her from any such Dread, And withall *so* to secure her from it, as not to create to her, and to All such as her, by that very Security, more, *infinitely* more
Temptations

Temptations than Before, to the very Guilt that brought with it such a cruel Temptation to a worse, to this *infinitely* worse, this of Murder, and this of all Murders the most *inhuman* one,—I say, With a View *thus* to prevent this *One* Crime,—and withall *so* to prevent it as not to *promote*, not to *facilitate*, not even to COUNTERANCE, *a fortiori* not to give an *Opening* (as this *F. H.* in this Extent of it does,) to 10,000 times 10,000 Crimes, by the very Method of *Attempting* (for 'tis only an *Attempt*) to prevent *One*,—With both these Views, I say, is it not adviseable to rest Both ('til a better Means of Prevention can be found,) in continuing that Corrective Discipline which is or shou'd be commonly inflicted on Fornication, &c? continuing it, I mean, under some new Regulations:—at least so long as to try by Experience what reformation can be wrought by this very Discipline itself, when restored as it shou'd be, under those new Regulations, to its *Original* Self. Thro' which restoration, the Corrections, tho' mild, being then likely to be as publickly Executed as they are at present privately Evaded, the Good expectable from Adhæring *indispensably* to all the Publickness, and in General to all the Strictness, to all the Solemnity of that Execution, is likely to be Enough (for a While at least, if not altogether,) to out-balance the *little* Good which is wrought at present by the common Deviation from all that Publickness, from all that Strictness, from all that Solemnity. — 'Tis to be hoped at least that,

This way of checking Vice by *thus uncovering* it, is an Expedient which being, thus *virtuously* conducted, wil not only be doing useful, necessary, Justice in *Terrorem* to *bidden Wickedness*, by exposing it to the World's necessary Notice of it,

it, But withall wil be doing necessary Honor, and so far necessary *Justice*, to hidden and unhidden virtuous modest Merit, by thus widening the Avenues to the World's Notice of it; and thereby Strengthening it with those worldly Guards, Repute, and Popularity.

And be the Reformation wrought by this *strictum Jus* upon the Offender, any or none,—Yet this just Manner of attempting *it in earnest*, wil demonstrate that a great Reformation is wrought upon the Court of Justice itself,—And even upon the Church itself, if you call it the *Church*, that not only thus *righteously* Sentences the Offender, but Orders that Sentence to be thus righteously Executed. By means of which Order, the Court wil cease to make, as it frequently does, in the Execution of its Criminal, a worse Figure than its Criminal; and wil thereby escape being slandered as it otherwise might be with this Aspersion, that tho' the Wh—re who thus Evades the Correction she deserves, is a great Criminal, Yet the Court which *Orders*, or *Connives* at such an Evasion, is a much greater.

THIS being *One* of my Answers to the O B J. in page 14.—To avoid Epistolary Prolixity and its *Tedium*, I beg Leave to refer you, Sir, for the 2d. *Ans.* to the Beginning of the next Letter from

S I R,

Your, &c.

L E T T E R I I I .

S I R,

TO the O B J. in page 14 ; — After what is offer'd in the 2d Letter, from page 14 to page 19 § 3. as *One* Answer to it, such as is adapted to *One* kind of Readers, I begin this next Address with another Answer to it, such as is suited to Readers of *another* Cast.—With an Eye to such, In this

2d A N S.] Give me leave to observe that the very Reason which the O B J. alleges against so *much* pænal Discipline as it censures, is a Reason why so much *less* should be insisted on as may nevertheless be Enough of it, In the 1st place P R O B A B L Y to silence the Clamors of such as observe at present how, under the *Form* of a *Little* of that pænal Discipline, That *Little*, is, by the Tolerated (*i. e.* Authoriz'd) Execution of it, sunk ridiculously into *none*,—Enough too, In the 2d place, to *check* P R O B A B L Y that immense, rapid, swelling Torrent of licentious Carnalities, which the *F. H.* by that licentious Extent of it I oppose, tends to *increase* ;—or not Less than Enough at least to indicate *something* towards those 2 Probabilities ;—something from the Church's Court here below, towards our not losing the favor of the Court it ought to represent in it's Discipline, that of Heaven above ; — a loss with which Fear and Faith, when alive, jointly threaten us ; threaten us with it, not as a mere *peradventure*, or thing which

which *may* be, but as a *certainty* or thing which *will be*, if in War against so many and so great Potentates of the *Earth* as are visibly in Alliance *against* us, we put an ungrateful national slight upon that *One* invisible Ally in *Heaven*, who has appear'd so *seasonably*, so *signally*, so *repeatedly*, and in so many parts of the World, even in all the 4 Quarters of it, within the course of *one Year*, so amazingly, (so even *visibly*, as far as *Spirit* can be so,) F O R us ; — an Ally infinitely greater alone, than All those Potentates together. — Even G O D H I M - S E L F has appeared *thus manifestly* F O R us, to vindicate the Cause we Britons fight for, as the Cause, not of Britons only, but of G O D.

W H I L E the *State* is contending for it earnestly in this *double* View, and doing All it can do for it, with a Policy and Fortitude *greatly* to the Honor of the King and his Statesmen, and with the proper Weapons of the *State*, Should not the Church correspondently, do all she can do for the same Cause, in these 2 Views? in the latter primarily, and in her *Church Militant* capacity, with the proper Polity, and with the proper Weapons of the Church? — not the *improper* ones : for,

As She is the Church of *God*, Consequently, To do *his* Work committed to her, and *no other* than *his*, and To support her Power in doing of it, she *needs* no other Armor than the Armor of G O D. She shou'd not have *more* than that Armor : She should not have *less* : — Not *more*, every thing *more* being the Armor not of G O D, but of the D E V I L, to do the Work, not of G O D, but

but of the D E V I L. *Econtra*, every thing *less*, wou'd be less than Enough to answer the true Character of Power as given by God to the Church of God, *i. e.* a Power *to do Good with*. The Beginning of which Good in this case shou'd be this, *viz.* to strike at that *one* Evil which is become so fashionable, so current among our Youth of all Ranks, — that Parental One which begets Thousands more, — that which was the Parent of all the Bastards in the *F. H.* and of all the Expences the Public has been loaded with Yearly, in Providing not only for *them*, but for *All* of the like Age, that are tender'd to it under their Wings, *Intermixedly with* T H E M, tho' not of T H E I R *Denomination*. — Which Intermixture in the Charity, of the *Undeserving* M A N Y with the *deserving* F E W 'twas Probably at first intended for, removes All *Odium* (of Denomination) from the Few. —

And by such an extensive Provision for the Sin of Bastardy, which is supposed to have Produced those Few, And by such a kind Screen for that Sin, at a *heavy* Charge to the Public, growing Yearly heavier and heavier, All the Wh—s, and Wh—mongers in the Kingdom acquire, not only a National *Incouragement*, but a kind of National *Sanction* (Hope says not a *Senatorial*) one to that Incouragement.

A L L such young Bastards of the Human Race as I am considering, I consider, in many respects, as the young *Weeds* of it. And, as those Weeds multiply faster now than formerly, and every Year seemingly faster and faster, the Parent-

Vice

Vice being not only not eradicated Yearly, but *cultivated* Yearly, cultivated even to that enormous degree I have mentioned,—And as great Yearly Generosities to the *F. H.* in the Offensive boundless Extent of it, are the great Yearly Instruments of that cultivation,—And as consequently a National Sanction of that its boundless Extent, and of its Perpetuity, would become in *Event* a National Sanction of that Parent-Vice, and of its Perpetuity, and of all the dreadful Consequences attending Both, (—such as shall be describ'd in another Letter,) — Should not that Event so full of Grievances *in futuro*, made so visible at *present*, put us upon *present* Measures to *prevent* such Grievous Futurities? to prevent them at least as far as we can?—Some *are* inclin'd to such preventive Measures, actively so, merely for Virtue's sake: All should be so, not merely for Virtue's sake, but moreover for the sake of Posterity.

F O R, as a Scheme big with all those Grievances to come, wou'd be itself a Grievance, a Monster,—wou'd be *seen* to be so, if they were actually come,—seen even by Such as, thro' the Blinds of Popularity and Prejudice, cannot see It, and Them at present,—a Monster utterly intolerable *then*, Yet thro' Time and Establishment (as I shall shew in that Letter,) utterly immoveable *then*, if Establish'd at present, — Does it not follow that *all* those Patriots who, against the stream of Popularity, have bravely dared at present to oppose that Establishment, are Patriots, not Complimentally, but *truly* so called?

A N D to strengthen that their Opposition, As it is a matter, I say, very concerning, not merely to the State, but to the Church, I therefore move (—

humbly, not dictatorially,) that the Representatives of the Church, consider'd by *Others* as a Society *chiefly* for Reformation of Manners, may, in this Particular, *All* of them, consider *themselves* chiefly as such. We know *Some* of them do.

Under which Consideration as that great good work to be Begun, *must* Begin with *Some* thing or other, So the Reformers probably wil think with Us that they can Begin with nothing better than Attempting to Reform the Addicted to this Vice, this Youthful Carnality; which has acquir'd such an *unusual*, such a *general* Spread, and, as we are reminded Yearly by the *F. H.* Family's Multiplication, is Multiplying every Year more and more, the Addicted to it growing Yearly more and more so, keener and keener, — growing so by the Incouragements yearly of this very Hospital, in all its Extension, — vitiating the rising Generation (in that respect the most important part of the Community,) so fast, so rapidly, so almost universally, as to indanger almost *all* our Youths being over-run with this Carnality presently, if there is not *some* way found presently to *obstruct* its career, — and, if not to stop it *totally* and *immediately*, yet to administer *something* immediately at least towards *quenching* the Fire, tho' not so fast as the *F. H.* kindles it.

HUMBLE Hope says, Let the Scheme for this Begin *soon*. And let not its Beginning be only a Beginning, — no Maxim being truer than this,

Non PROGREDI *est* REGREDI.

That

That Progress, 'tis true, thro' the new Strong-holds of the *GALLICAN* Sin and its Progress in *ENGLAND*, such as it will acquire from *the English F. H.'s* Extension and its Establishment, may be a Work of *Difficulty*. Yet, is it not a *necessary* Work? and if Difficult, wil it not by Delay become *more* Difficult? and, by farther and farther Delay, become again more and more so?—and at last, by the same Delay, *insuperable*?

For, thro' the fashionably and incessantly Progressive Growth of this French Sin in England Yearly, and thro' its English Acquisitions Yearly to *increase* that Growth, to increase it by the Supplies acquir'd Yearly to *Provide* for it, *i. e.* to Provide for the thus Extended Hospital, (the Monster which has so many Offsprings of this very Sin in the Belly of it, made more and more, Yearly, by Sin, —All of them to be fed by this Extension,)—This Monstrous Hospital, I say, in consequence of its thus every Year growing and at last *over-grown* EXTENT, wil, some Years hence have acquired such an *over-grown* POWER, as to be no longer a *Supplicant* for Supplies, but a *Demandant*; and not, as now, *Ideally* only, but *Really*, *MONSTRUM HORRENDUM*! such as shall be describ'd in one of the future Letters mentioned above.

IS it true that this wil be the End of such Unchristian Carnalities as this *F. H.'s* Extension contended for is an *Opening* to, and is by Libertines *joyfully*, by Others *sorrowfully*, deem'd an *Invitation* to?—Is it true that the many Provisions granted
Yearly

Yearly to this Hospital, if granted withall to that Extension of it, will be so many Provisions Yearly FOR the Growth of such Unchristian Carnalities?—in members of the Christian Church too, the same Carnalities which those very Members in the very Solemnity of becoming so, renounce even *Sacramentally* under this name, *all the sinful Lusts of the Flesh*?—Then, is not this a Reason why the Guardians of this Christian Church should make some Christian Provision Yearly AGAINST *that Growth*, occasion'd by this *Hospital Extension*? — thou'd at least set a Mark upon Both in the Archidiaconal Charge at the Visitations *annually*.

BUT here give me leave humbly to observe that an Archdeacon's Office, which is a Dignity generally one of the *Poorest* in the Church, ought either to be one of the *Richest*, or not to be conferr'd on a Clergyman whose own Poverty of *Circumstances*, or of *Soul*, added to that of his Office, may at his Courts of Correction add to the Temptations offer'd by Sin, for his being abundantly *more* intent upon *Conniving* at Sin than upon Correcting it; and abundantly *less* so upon the Business of Heaven, that of a Solicitude to gain *Souls*, than upon the Business of the World, that of a Solicitude to gain Money.

AGAINST such sinful Carnalities as I've been speaking of, which generate the numerous Inhabitants of this Hospital, supposedly Bastards, and the numerous Expences they thus create and tend to perpetuate to the Public, In most civiliz'd Nations a coercive Discipline has prevail'd, not, in *any* Shape, against a *Nation* for the Guilt of a *Few* in comparison, but only against those *Few*;—a Discipline much stricter than the Ecclesiastic one which prevails here, even when Executed

with

with all that Strictness which is Injoin'd, but not Executed; an Injunction far short of the Severity in *England* annex'd formerly to the Guilt I am speaking of:—where for the 1st Offense of this Kind the Pænalty then was 3 Month's Imprisonment; for the 2d the Punishment due to a Felon. But a *F. H.* Charity affording such Bounty, and of that such Latitude, and of Both such Unboundedness, to the Products of Carnal-Vice, as is now contended for, (leaving it, not only unrestrain'd by the State, but encouraged by it,) does not only *kindle* these very Carnalities but *inflames* them, pushing the before timid, *hesitating* Youth now *fearlessly* on, first to Fornication, afterwards to Adultery, to Incest, — and, in that way, to what not? — to *any* thing Bold and Daring in his illicit intercourses with the other Sex.—The Offspring of which being so amply Provided for by P——t, and so gratuitously Educated, and taken care of by some of the Greatest men in the Kingdom, Even the Women, such of them as have an habitual Sense of Shame, will be hence led to dismiss it, and to think it can be no Shame, Illegally to propagate and bring forth What the Great Men so *publickly* Provide for, —so *Legally* Protect, [B] —so *temptingly* Allure to,—Alluring to it, not only by the many Baits I *have* mention'd, but by *one* I have *not*, that of a *F. H.* Salary, double to what is given elsewhere for common Female Service; the very Sin of such young Females, that of Bastardy, being so sure of being Rewarded in this Hospital, by Preferring these Female Sinners (an immense Number) to be Wet Nurses

[B] All Laws made in support of Chastity must inevitably become *Impotent* in a State, where Evil Manners find Protection in the Legislature itself.

(Vide) *Les intérêts de la France Mal entendus.*

Nurfs in it. Such is the *Woman's* Gain by her Sin to Qualify her for the *F. H.* And what is the *Man's*, I have shewn the reader before.—I shall shew it again too, in a future Letter.

Thus *Both* the two Sexes are made *F. H.* Gainers by the Fornicating Wick- edness of *Both*.—For by removing *Shame*, the strongest Guard to Virtue, from the Woman, and *Fear of Expense* from the Man, a Door is open'd for all the Lengths of carnal Indulgences in Both.

Obj.] W I L it be urged that it is no matter to the State, *i. e.* to the Public Good injoin'd in the Command, *Increase and Multiply*; it is not material *how* we Propagate, whether by Fornication, &c. or by Wedlock, provided we Propagate, and produce new-born living Children, and Enough of them; living Children being the growing Strength and Support of a State; and Following the Means of producing them, even *Fornication* and the like, is but Following this Guide, the *Law of Nature*, which, *because* it is Nature, *cannot* be a wrong One.

Ans.] T O this O B J. Experience is an Answer. For, in those Coun- tries where one Man is confin'd to one Woman, (the Allowance by Law in our's) they are found to multiply more than where Polygamy is allow'd: and the just Proportion of *fourteen* Males to *thirteen* Females, seems to forbid it; and gives the advantage of Procreation to the Former, rather than the latter, Even by Na- ture itself. So that in this View of things, to live *Incontinently*, is, and to live *Continently*, is *not*, living repugnantly to the *Law of Nature*. Which the Noble
Author

Author quoted above sufficiently confirms in the following Passage, " All Nations, *says he*, are equally agreed in fixing Contempt and Ignominy on the Incontinency of Woman. Nature has dictated this to all; S H E has establish'd the attack; and S H E has establish'd too the resistance; and having implanted Desires in Both, S H E has given to the one BOLDNESS, and to the other S H A M E. It is then far from being true that to be *incontinent*, is to follow the Laws of Nature, since this is, on the contrary, a Violation of those Laws; which can be follow'd only by modesty and discretion."

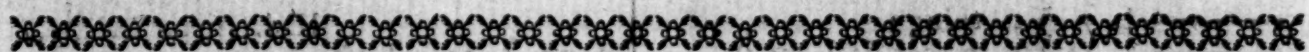
HATH the Great Author of Nature implanted *Desires* in both Sexes, as a MUTUAL PROMPTITUDE, towards continuing the Human Species? What, or Who less than H E cou'd adapt this cautious Self-Affection, this timid *Pudor* in the Female as a necessary and amiable Check to obstruct that torrent of Carnalities which such a *Mutual Promptitude*, if uncheck'd, wou'd apparently lead to? And although this self-affectionate Female *Pudor* and Timidity misconducted, is allow'd to be the principal *Tempting Cause* which gives Rise to the few Instances of the Capital Evil complain'd of, Wil it not equally be allow'd to be the best Guard to Chastity and Innocence, and to operate more forcibly, more Effectually, in this Guardianship, than Laws; more than any Divine ones which are, more than any *human* Ones which are *as yet*.

Is it not then of the highest Importance to consider Whether it is, or is not, adviseable to T O L E R A T E in the Community a few Evils which *exist*, and
which

which we can but *wish* to Remove, (while the Toleration is an Evil so unavoidable in the Way to our Good,) Rather than to Attempt the Removal of those Few by a Scheme likely to INTRODUCE and ESTABLISH, in the manner I've mention'd, a Multitude by that very Attempt?

FOR preventing *Innocently*, as far as such Prevention is practicable, that One Capital Evil which the *F. H.* is meant to be a Guard against,—And withall For Preventing as far as such Prevention is practicable, the Great *Carnal* Evil which leads to that Capital One (and which *Carnal* one the *F. H.*'s Extension leads to, so Extensively,) I say for *both* these Great Good works Those able Heads which contend for the Extension oppos'd, join'd to Those other able Ones which oppose it, can in time perhaps devise what I can but *wish* that I cou'd, such a Scheme as, instead of tending to *weaken*, and gradually even to *extinguish*, that Female *Pudor* and *Timidity* I have mention'd, may tend to *corroborate* them,—to corroborate them even to such a degree, that in every young Female Heart prone to be Overcome by that *Carnal* Evil thro' such a Temptation as a *F. H.*, these 2 Guardian Passions may operate as Strongly, as Successfully, to Overcome it, as they do in those many young Ones who by these 2 Auxiliary Native Allies so *habitually* and even *constantly* Overcome it, These 2 united Guardian-Passions being the 2 best Female Human Guards and Securities to Female Innocence, and thereby the 2 Strongest Auxiliaries to obstruct that Deluge of Sinful Carnalities which thro' the *F. H.* Extent threatens (as I've often observ'd, too often I cannot,) Ruin to our whole Constitution.

HAS the Plan of the *F. H.* contended for, so strong an Argument *against* it? Shou'd not this Argument alone then be sufficient to out-balance the strongest *for* it? With an eye to that Strongest, I ask, May Storms and Tempests in the *natural* World involve some Few in Distress, Shipwreck and Death? yet, at the same time Do they not tend to purify the Air, and to prevent Plagues and other Pestilential disorders, destructive to All? So, Analogically, in the *Moral* World, Tho' the like turbulent Human Passions thus Guarded by *this* Affection call'd Shame, may be Productive of some *few* Evils, Yet, is not every such Evil call'd so only *disjunctim*? therefore greatly *miscall'd* so, when consider'd *relatively* to, and unitedly with, that great Social Good it tends to produce?—In Connection with which it is great G O O D, absolutely *necessary* for the preservation of *all* these Goods,—Order,—Decency,—Government,—and even Society itself.



BY what has been offer'd, Sir, in the foregoing Letters,

You see, how the *F. H.* for ought appears, has no such *Good* Tendency as That *One* it pretended to, That of *preventing* the *One* great Capital Evil.

You see too how this very Hospital, thro' that *inlarg'd* Extent of it which is aim'd at, has a most *inlarged* Extent of *Evil* Tendencies, — by being an Opening, not only to *One* great social Evil, but to *such* a *One* as is itself an Opening to a whole Army of more, and the very Parent of such as must, if no timely Check be given to this Parent, be the Ruin of the Kingdom.

IN subsequent Letters you'll read those EVILS, and a great many others that flow from that *Erroneous* Scheme to do GOOD. The Error is consider'd by Me as Error too dangerous not to be consider'd by Others, and, in that number, even by its Advocates, as impartially as by

S I R,

Your sincere

GLASGOW, Jan. 16,
1760.

C A T O.

T A N T U M.

ERRATA

- | | | | | | |
|-------|---------|--|-------------------|---------|--|
| P. 3. | l. 6.] | r. requests. | P. 9. | l. 11.] | r. this (viz. with the Ist. on Fornication;) and with the IId. (on Matrimony,) —as well as with this IId. (upon Industry.) |
| P. 4. | l. 1.] | r. Personages; Characters; and, | P. 13. l. 11.] | | where not |
| — | l. 5.] | r. Souls as | P. 14. l. 2.] | | dele — |
| — | l. 7.] | r. thing; | — l. 2.] | | r. Public;— |
| — | l. 13.] | r. to that End, may) | P. 16. l. 3.] | | Erase the words <i>and in all its threatened Evil Consequences,</i> |
| P. 5. | l. 1.] | r. first; | P. 16. l. 4.] | | r. Evil greatly out-weighing not only all the Good it appears to have produced, but even all it apparently tends to produce; |
| — | l. ul.] | r. themselves to be deserted by, | P. 18. l. 15.] | | r. indispensably, in General, to |
| P. 7. | l. 4.] | r. Endow'd.—But, | — l. 17.] | | r. Enough to out-balance |
| — | l. 8.] | r. Argument (may I not say <i>Facts</i> ?) | P. 19. l. 6.] | | the Word <i>it</i> not to be in Italic |
| — | l. 17.] | r. Loss of Infant Lives | P. 21. l. 18.] | | r. doing it, |
| P. 8. | l. 1.] | r. Legitimate Infants, (included in P. 10. Note A.) makes | P. 22. l. 17.] | | r. Senatorial one) |
| — | l. 6.] | r. It so far superabundantly | P. 26. l. antep.] | | r. prevail'd; with penal Sanctions, |
| — | §. ul.] | After the Words [<i>Prevents</i> and of Evil] does not only, after such a sufficient Experience of it, <i>not perceptibly Prevent</i> this One Great Evil it meant primarily to Prevent but does <i>perceptibly Promote</i> it, according to P. 10. Note A.; those Deaths arising not from mere Casualty but from the Nature of things incidental to this Scheme;— | — l. ul.] | | r. here now, |
| — | l. ul.] | After the word <i>Promote</i> , r. Social Evils even Greater, and more <i>destructively</i> so, than that Great One; v. g. | P. 29. l. 16.] | | r. are allow'd |
| | | | — l. 16.] | | r. the 2 principal Tempting Causes which give |
| | | | — l. 17.] | | r. Will they not |
| | | | — l. 17.] | | r. allow'd, when conducted aright, |
| | | | — l. 18.] | | r. to be the 2 principal Female Guards |
| | | | P. 30. l. 18.] | | r. being (as I've observ'd) |